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JUDÆORUM,

OR A

LETTER

402. b. c.

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In Answer to certain Questions propounded by  
a Noble and Learned Gentleman, touching  
the reproaches cast on the Nation of the  
JEVVES; wherein all objections are  
candidly, and yet fully cleared.

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*R. Menasseh*  
By Rabbi Menasseh Ben Israel a Divine  
and a Physician.

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*Most Noble, and Learned Sir,*

**H**ave received a letter from your worship, which was welcome to me; and I read it, because yours, with great delight; if you will please to allow for the unpleasantnesse of the subject. For I do assure your worship, I never met with any thing in my life which I did more deeply resent, for that it reflecteth upon the credit of a nation, which amongst so many calumnies, so manifest, ( and therefore shamefull ) I dare to pronounce innocent. Yet I am afraid, that whilst I answer to them, I shall offend some, whose zeal will not permit them to consider, that self vindication, as defensive armes, is naturall to all; but to be wholly silent, were to acknowledge what is so falsly objected. Wherefore that I may justifie my self to my own conscience, I have obeyed your worships commands: for your request must not be accounted lesse, at least by me. I presume your worship cannot expect either prolix, or polite discourses upon so sad a subject; for who can be ambitious in his own calamity? I have therefore dispatcht onely some concise, and brief relations, barely exceeding the bounds of a letter; yet such as may suffice you, to inform the Rulers of the *English* nation, of a truth most reall, and sincere; which I hope they will accept in good part, according to their noble, and singular prudence and piety. For innocencie being alwayes most free from suspecting evil, I cannot be perswaded, that any one hath either spoken, or written against us, out of any particular hatred that they bare us, but that they rather supposed our coming might prove prejudiciall to their estates, and interests; charity alwayes beginning at home. Yet notwithstanding I propounded this matter under an argument of profit ( for this hath made us welcome in other countries ) and

therefore I hope I may prove what I undertake. Howev<sup>er</sup> but small encouragement to expect the happy attainment of any other design, but onely that truth may be justified of her children. I shall answer in order to what your worship hath proposed.

## THE FIRST SECTION.

**A**Nd in the first place, I cannot but weep bitterly, and with much anguish of soul lament that strange and horrid accusation of some Christians against the dispersed, and afflicted *Jewes* that dwell among them, when they say (what I tremble to write) that the *Jewes* are wont to celebrate the feast of unleavened bread, fermenting it with the blood of some Christians, whom they have for this purpose killed: when the calumniators themselves have most barbarously and cruelly butchered some of them. Or to speak more mildly, have found one dead, and cast the corps, as if it had been murdered by the *Jewes*, into their houses or yards, as lamentable experience hath proved in sundry places: and then with unbridled rage and tumult, they accuse the innocent *Jews*, as the committers of this most execrable fact. Which detestable wickednesse hath been sometimes perpetrated, that they might thereby take advantage to exercise their cruelty upon them; and sometimes to justifie, and patronize their massacres already executed. But how farre this accusation is from any semblable appearance of truth, your worship may judge by these following arguments.

1. It is utterly forbid the *Jewes* to eat any manner of blood whatsoever, *Levit.* Chapter 7. 26. and *Deuter.* 12. where it is expressly said וְכָל דָּם, And ye shall eat no manner of blood, and in obedience to this command the *Jewes* eat not the Blood of any animal. And more then this, if they find one drop of blood in an egge, they cast it away as prohibited. And if in eating a piece of bread, it happens to touch any blood drawn from the teeth, or gummies, it must be pared, and cleansed from the said blood, as it evidently appeares in *Sulhan Haruch* and our rituall book. Since then it is thus, how can it enter into any mans heart to be-

lieve



ieve that they should be humane blood, which is yet more de-  
testable, there being scarce any nation now remaining upon  
earth to barbarous, as to commit such wickednesse?

2. The precept in the Decalogue *Thou shalt not kill* is of gene-  
rall extent; it is a morall command. So that the *Jewes* are bound  
not onely, not to kill one of those nations where they live, but  
they are also oblig'd by the law of gratitude, to love them.  
They are the very words of R. *Moses of Egypt* in *Iad a Razaka*, in  
his treatise of Kings, the tenth Chapter, in the end, Concerning the  
nations, *the ancients have commanded us to visit their sick, and to bury their*  
*dead, as the dead of Israel, and to relieve, and maintain their poor, as we*  
*do the poor of Israel, because of the wayes of peace, as it is written,*  
*God is good to all, and his tender mercies are over all his works.* Psal.  
145. 9. And in conformity hereto, I witnesse before God blef-  
sed for ever, that I have continually seen in *Amsterdam* where I re-  
side, abundance of good correspondency, many interchanges of  
brotherly affection, and sundry things of reciprocall love. I  
have thrice seen when some *Flemine* Christians have fallen into  
the river in our ward, called *Flomburgh*, our nation cast them-  
selves into the river to them, to help them out, and to deliver  
their lives from death. And certainly he that will thus hazard  
himself to save another, cannot harbour so much cruell malice,  
as to kill the innocent, whom he ought out of the duty of huma-  
nity to defend and protect.

3. It is forbidden *Exodus 21. 20.* to kill a stranger; *If a man*  
*smite his servant, or his maid with a rod, and he die under his hand, he*  
*shall surely be punished, notwithstanding; if he continue a day or two, he*  
*shall not be punished, for he is his money.* The text speaks of a servant  
that is one of the Gentile nations, because that he onely is said to  
be the *money* of the *Jew*, who is his master, as *Aben Ezra* well notes  
upon the place. And the Lord commands, that if he die under  
the hand of his master, his master shall be put to death, for that as  
it seems, he struck him with a murderous intent. But it is otherwise  
if the servant dies afterwards, for then it appeares, that he did not  
strike him with a purpose to kill him; for if so, he would have killed  
him out of hand, wherefore he shall be free, and it may suffice for  
punishment that he hath lost his money. If therefore a *Jew* cannot

kill his servant, or slave, since he is one of the nation, according to the law, how much lesse shall he be impowred to murder him that is not his enemy, and with whom he leads a quiet and a peaceable life? and therefore how can any good man believe that against his holy law, a *Jew* (in a strange countrey especially) should make himself guilty of so execrable a fact?

4. Admit that it were lawfull (which God forbid) why should they eat the blood? And supposing they should eat the blood, why should they eat it on the Paschever? Here at this feast, every confection ought to be so pure, as not to admit of any leaven, or any thing that may fermentate, which certainly blood doth.

5. If the *Jewes* did repure and hold this action (which is never to be named without an epithite of horreur) necessary, they would not expose themselves to so eminent a danger, to so cruell and more deserved punishment, unlesse they were moved to it by some divine precepts, or at least, some constitution of their wise men. Now we challenge all those men who entertain this dreadfull opinion of us, as obliged in point of justice, to cite the place of Scripture, or of the Rabbins, where any such precept, or doctrine is delivered. And untill they do so, we will assume so much liberty, as to conclude it to be no better then a malicious slander.

6. If a man, to save his life, may break the Sabbath, and transgresse many of the other commands of the law, as hath been determined in the Talmud; as also confirmed by *R. Moses of Egypt*, in the fifth Chapter of his treatise of the fundamentalls of the law; yet three are excepted, which are, *idolatry*, *murder*, and *adultery*; life not being to be purchased at so dear a rate, as the committing of these heinous sins: an innocent death being infinitely to be preferred before it. Wherefore if the killing of a Christian as they object, were a divine precept, and institution, (which shall be it from me to conceive) it were certainly to be held and rendered void, since a man cannot perform it, without endangering his own life; and not onely so, but the life of the whole congregation of an entire people; and yet more, since it is directly a violation of one of these three precepts, *Thou shalt do no murder* which is intended univerally of all men, as we have said before.

7. The

7. The Lord, blessed forever, by his prophet *Jeremiah* Chap. 29. 7. gives in command to the captive Israelites that were dispersed among the heathens, that they should continually pray for, and endeavour the peace, welfare and prosperity of the city wherein they dwelt, and the inhabitants thereof. This the *Jewes* have alwayes done, and continue to this day in all their Synagogues, with a particular blessing of the Prince or Magistrate, under whose protection they live. And this the Right Honourable my Lord *St. John* can testifie; who when he was Embassadour to the Lords the States of the united Provinces, was pleased to honour our Synagogue at *Amsterdam* with his presence, where our nation entertained him with musick, and all expressions of joy and gladnesse, and also pronounced a blessing, not onely upon his honour, then present, but upon the whole Common-wealth of *England*, for that they were a people in league and amity; and because we conceived some hopes that they would manifest towards us, what we ever bare towards them, viz. all love and affection. But to return again to our argument, if we are bound to study, endeavour, and sollicite, the good and flourishing estate of the city where we live, and the inhabitants thereof, how shall we then murder their children, who are the greatest good, and the most flourishing blessing that this life doth indulge to them.

8. The children of *Israel* are naturally mercifull, and full of compassion. This was acknowledged by their enemies, *Kings* 1. 30, 31. when *Benhadad* King of *Assyria* was discomfited in the battel, and fled away, he became a petitioner for his life to King *Shabazai*, who had conquered him; for he understood that the Kings of the house of *Israel* were mercifull Kings; and his own experience confirmed it, when for a little affection that he pretended in a complement, he obtained again his life and fortunes, from which the event of the warre had disentitled him. And when the *Gibeonites* made that cruell request to *David*, that seven of *Sauls* sons who were innocent, should be delivered unto them, the prophet saies, now the *Gibeonites* were not of the children of *Israel*, *Sam.* 21, 2. as if he had said, in this cruelty, the piety of the *Israelites* is not so much set forth, as the tyranny, and implacable rage of the *Gentiles*, the *Gibeonites*. Which being so, and experience withall

withall declares it, viz. the fidelity which our nation hath inviolably preserved towards their superiours, then most certainly is wholly incompatible) and inconsistent with the murdering of their children.

9. There are some Christians, that use to insult against the Jews as Christian homicides, that will venter to give a reason of their pretended murderous practises. As if the accusation were the most infallibly true, if they can find any semblance of a reason why it might be so. As they say, that this is practised by them in hatred and detestation of Jesus of Nazareth. And that therefore they steal Christian Children, buffering them in the same manner that he was buffered; thereby to rub up, and revive the memory of the aforesaid death. And likewise they imagine that the *Jewes* secretly steal away crosses, crucifixes, and such like graven images, which Papists privately and carefully retain in their houses, and every day the *Jewes* mainly strike, and buffet shamefully spitting on them, with such like ceremonies of despight, and all this in hatred of Jesus. But I admire what they really think, when they object such things as these, laying them to our charge. For surely we cannot believe, that a people, otherwise of sufficient prudence, and judgement, can perswade themselves into an opinion that the *Jewes* should commit such practises, unless they could conceive they did them in honour and obedience to the God whom they worship. And what kind of obedience is this they perform to God blessed for ever, when they directly sin against that speciall command *Thou shalt not kill*? Besides, this cannot be committed without the imminent, and manifest perill of their lives and fortunes, and the necessary exposing themselves to a just revenge. Moreover, it is an *Anathema* to a Jew to have any graven images in his house, or any thing of an idol, which any of the nations figuratively worship, *Deut. 7. 26.*

10. *Matthew Paris* p. 532. writes, how that in the year 1240 the *Jewes* circumcised a Christian child at *Norwich*, and gave him the name *Iurnin*, and reserved him to be crucified, for which cause many of them were most cruelly put to death. The truth of this story will evidently appear upon the consideration of its circumstances. He was first circumcised, and this perfectly constitute

him

him a Jew. Now for a Jew to embrace a Christian in his arms, and foster him in his bosome, is a testimony of great love and affection. But if it was intended that shortly after this child should be crucified, to what end was he first circumcised? If it shall be said it was out of hatred to the Christians, it appears rather to the contrary, that it proceeded from detestation of the *Jewes*, or of them who had newly become profelytes, to embrace the *Jewes* religion. Surely this supposed pranke (storied to be done in popish times) looks more like a piece of the reall scene of the Popish *Spaniards* piety, who first baptiz'd the poor *Indians*, and afterwards out of cruel pity to their souls, inhumanely butchered them; then of strict-law observing *Jewes*, who dare not make a sport of one of the scales of their covenant.

11. Our captivity under the Mahumetans is farre more burdensome, and grievous then under the Christians, and so our ancients have said, *it is better to inhabit under Edem then Ismael*, for they are a people more civill, and rationally, and of a better policie, as our nation have found experimentally. For, excepting the nobler, and better sort of *Jewes*, such as live in the Court of *Constantinople*, the vulgar people of the *Jewes* that are dispersed in other countries of the Mahumetan Empire, in *Asia* and *Africa*, are treated with abundance of contempt and scorn. It would therefore follow, that if this sacrificing of children be the product and result of hatred, that they should execute and disgorge it much more upon the Mahumetans, who have reduced them to so great calamity and misery. So that if it be necessary to the celebration of the Passcover, why do they not as well kill a *Mahumetan*? But although the *Jewes* are scattered, and dispersed throughout all those vast territories, notwithstanding all their despite against us, they never yet to this day forged such a calumnious accusation. Wherefore it appeares plainly, that it is nothing else but a slander, and such a one, that considering how the scene is laid, I cannot easily determine whether it speak more of malice, or of folly: certainly Sultan *Selim* made himself very merry with it, when the story was related him by *Moses Amon* his chief Physicyan.

12. If all that which hath been said is not of sufficient force to wipe off this accusation, because the matter on our part is purely



(17)  
purely negative; and so cannot be cleared by evidence of witness, I am constrained to use another way of argument, which the Lord, blessed for ever, hath prescribed *Exod. 22.* which is an oath; wherefore I swear, without any deceit or fraud, by the most high God, the creatour of heaven and earth, who promulged his law to the people of Israel, upon mount *Sinai*, that I never yet to this day saw any such custome among the people of Israel; and that they doe not hold any such thing by divine precept of the law, or any ordinance or institution of their wise men, and that they never committed or endeavoured such wickednesse, (that I know, or have credibly heard, or read in any Jewish Authours) and if I lie in this matter, then let all the curses mentioned in *Leviticus* and *Deuteronomy* come upon me, let me never see the blessings and consolations of Zion, nor attain to the resurrection of the dead. By this I hope I may have proved what I did intend, and certainly this may suffice all the friends of truth, and all faithfull Christians to give credit to what I have here averred. And indeed our adversaries who have been a little more learned, and consequently a little more civill then the vulgar, have made a halt at this imputation. *John Hoornbeek* in that book which he lately writ against our nation, wherein he hath objected against us, right or wrong, all that he could any wayes scrape together, was notwithstanding ashamed to lay this at our door, in his *Prolegomena* pag. 26. where he sayes, *An autem verum sit quod vulgo in historiis legitur, &c.* i. e. whether that be true which is commonly read in histories, to aggravate the *Jewes* hatred against the Christians, or rather the Christians against the *Jewes*, that they should annually upon the preparation of the Passeeover, after a cruell manner sacrifice a Christian child, privily stolen, in disgrace, and contempt of Christ, whose passion, and crucifixion the Christians celebrate, I will not assert for truth; as well knowing, how easy it was for those times wherein these things are mentioned, to have happen'd, (especially after the Inquisition was set up in the Papedom) to forge; and faine; and how the histories of those ages, according to the affection of the writers, were too too much addited; and given unto fables and figments. Indeed I have never yet seen any of all those relations that hath by any certain experiment



periment proved this fact, for they are all founded; either upon the uncertain report of the vulgar, or else upon the secret accusation of the Monks belonging to the inquisition, not to mention the avarice of the informers, wickedly hankering after the *Iewes* wealth, and so with ease forging any wickednesse. For in the first book of the *Sicilian* constitutions tit. 7. we see the Emperour *Frederick* saying, *Si vero Iudam, vel Saracenus sit, in quibus prout certo perpendimus Christianorum persecutio minus abundat ad presens*, but if he be a *Jew* or a *Saracen*, against whom, as we have weighed, the persecution of the Christians do much abound, &c. thus taxing the violence of certain Christians against the *Iewes*. Or if perhaps it hath sometimes happened, that a Christian was kill'd by a *Jew*, we must not therefore say that in all places where they inhabit, they annually kill a Christian Child. And for that which *Thomas Canispratenfis* lib. 2. cap. 23. affirms, viz. that it is certainly known, that the *Iewes* every year, in every province, cast lots what city or town shall afford Christian blood to the other cities. I can give it no more credit then his other fictions and lies where-with he hath stuffed his book. Thus farre *John Hoorinbeek*.

13. Notwithstanding all this, there are not wanting some histories, that relate these and the like calumnies against an afflicted people, For which cause the Lord saith, *He that toucheth you toucheth the apple of my eye*, Zach. 2. 6. I shall cursorially mention some passages that have occurred in my time, whereof, I say not that I was an eye witnesse, but onely that they were of generall report and credence, without the least contradiction. I have faithfully noted both the names of the persons, the places where, and the time when they happened, in my continuation of *Flavius Josephus*. I shall be the lesse curious therefore in reciting them here. In *Vinua* the Metropolis of *Austria*, *Frederick* being Emperour, there was a pond frozen, according to the cold of those parts, wherein three boyes (as it too frequently happens) were drowned. when they were missed, the imputation is cast upon the *Jewes*, and they are incontinently indicted, for murdering of them, to celebrate their *Passcover*. And being imprisoned, after infinite prayers and supplications made to no effect, three hundred of them were burnt, when the pond thawd, these three boyes were found,

and then their innocency was clearly evinc'd although too late, after the execution of this cruelty.

In *Aragua* about thirty yeares ago, there was a Christian woman, into whose house there came a little girl (of eleven yeares of age, daughter to a neighbouring gentleman) richly adorned with jewels: this wretched woman, not thinking of a safer way to rob her, then by killing her, cut her throat, and hid her under her bed, the girl was presently mist, and by information they understood that she was seen to go into that house, they call a Magistrate to search the house, and find the girl dead, she confess the fact, and as if she should have expiated her own guilt by destroying a Jew, though never so innocent, she said, she did it at the instigation and perswasion of one *Isaac Jesurun*, for that the *Jewes* wanted blood to celebrate their feast: she was hang'd, and the Jew was apprehended, who being six times cruelly tortured, they employing their wits in inventing unheard of, and insufferable torments, such as might gain *Perillous* the estimation of mercifull and compassionate, still cries out of the falshood of the accusation, saying, that that wickednesse which he never committed, no not so much as in his dreams, was maliciously imputed to him, yet notwithstanding he was condemned to remain close prisoner for twenty yeares, (though he continued there onely three,) and to be fed there through a trough, upon the bread and water of affliction, being close manacled, and naked, within a four square wall, built for that purpose, that he might there perisht in his own dung. This mans brother *Joseph Jesurun* is now living at this time in *Hamborough*. This miserable man calling upon God, beseeching him to shew some signall testimony of his innocencie, and citing before his divine tribunall the Senatours who had with no more mercy, then justice, thus grievously and inhumanely afflicted him; the blessed God was a just Judge, for the Prince died suddenly at a banquet, the Sunday next ensuing the giving of the sentence, and during the time of his imprisonment, the aforesaid Senatours by little and little dropt away, and died, which was prudently observed by those few that yet remain'd, wherefore they resolved to deliver themselves by restoring him to his liberty, accounting it as a particular divine

(12)  
vine providence: this man came out well, passed throughout all Italy, where he was seen, to the admiration of all that had cognizance of his sufferings, and died a few yeares since at *Jerusalem*.

14. The act of the faith (which is ordinarily done at *Toledo*) was done at *Madrid*, Anno 1632. in the presence of the King of Spain, where the Inquisitors did then take an oath of the King and queen, that they should maintain and conserve the Catholick faith in their dominions. In this act it is found printed, how that a family of our nation was burnt, for confessing upon the wrack the truth of a certain accusation of a maid servant, who, (provoked out of some disgust) said, that they had scourged, and whip't an image, which by the frequent lashes, issued forth a great deal of bloud, and crying with an out stretched voice, said unto them, why do you thus cruelly scourge me? the whole nobility well understood that it was all false, but things of the inquisition all must hush.

15. A very true story happened at *Lisbon*, Anno 1631. A certain Church missed one night a silver pike or box, wherein was the popish hosts. And forasmuch as they had seen a young youth of our nation, whose name was *Simao pires solis*, sufficiently noble, to passe by the same night, not farre from thence, who went to visit a Lady, he was apprehended, imprisoned, and terribly tortured. They cut off his hands, and after they had dragged him along the streets, burnt him. one year passed over, and a thief at the foot of the gallows confessed how he himself had rifled and plundered the shrine of the host, and not that poor innocent whom they had burnt. This young mans brother was a Frier, a great Theologist, and a preacher, he lives now a Jew in *Amsterdam*, and calls himself *Eliazar de solis*.

16. Some perhaps will say, that men are not blame worthy for imputing to the *Jewes*, that which they themselves with their own mouthes have confest. But surely he hath little understanding of wracks, and tortures that speaks thus. An Earle of *Portugal*, when his Physicyan was imprisoned for being a Jew, requested one of the inquisitors, by letter, that he would cause him to be set at liberty, for that he knew for certain that he was a very good Christian, but

he not being able to undergo the tortures inflicted on him, confessed himself a *Jew*, and became a penitentiary. At which the Earl being much incensed, seizes himself sick, and desires the inquisitor by one of his servants, that he would be pleased to come and visit him. when he came, he commanded him that he should confesse that himself was a *Jew*, and further, that he should put it down in writing with his own hand, which when he refused to do, he charges some of his servants to put a helmet that was red hot in the fire, (provided for this purpose) upon his head; at which, he not being able to endure this threatned torment, takes him aside to confesse, and also he writ with his own hand that he was a *Jew*: whereupon the Earl takes occasion to reprove his injustice, cruelty, and inhumanity, saying, in like manner as you have confessed, did my Physicyan confesse. Besides that, you have presently, onely out of fear, not sence of torment, confess more. For this cause in the Israelitish Senate, no torture was ever inflicted, but onely every person was convicted at the testimony of two witnesses. That such like instruments of cruelty may enforce children that have been tenderly educated, and fathers that have lived deliciously to confesse that they have whipt an image, and been guilty of such like criminall offences, daily experience may demonstrate.

17. Others will perchance alledge, these are histories indeed, but they are not sacred, nor canonicall. I answer, Love and hatred sayes *Plutarch*, corrupt the truth of every thing, as experience sufficiently declares it; when we see that which comes to passe, that one and the same thing, in one and the same city, at one and the same time, is related in different manners. I my self in my own Negotiation here have found it. For it hath been rumoured abroad, that our nation had purchased *S. Pauls* Church for to make it their Synagogue, notwithstanding that it was formerly a temple consecrated to the worship of *Diana*. And many other things have been reported of us that never entred into the thoughts of our nation; as I have seen a fabulous Narrative of the proceedings of a great Council of the *Jewes*, assembled in the plain of *Ageda* in *Hungaria*, to determine whether the *Messiah* were come or no.

18. And now, since that it is evident that it is forbidden the *Jewes* to eat any manner of bloud, and that to kill a man is directly prohibited by our law, and the reasons before given are contemporaneous and agreeable to every ones understanding, I know it will be inquired by many, but especially by those who are more pious, and the friends of truth, how this calumnie did arise, and from whence it derived its first originall. I may answer, that this wickednesse is laid to their charge for divers reasons.

First, *Ruffinus* the familiar friend of *S. Hierome* in his version of *Iosephus* his second book that he writ against *Apion* the Grammarian (for the Greek text is there wanting) tells us how *Apion* invented this slander to gratifie *Antiochus*, to excuse his sacrilege, and justifie his perfidious dealing with the *Jewes*, making their estates supply his wants. *Propheta vero aliorum est Apion &c.* *Apion* is become a Prophet, and said that *Antiochus* found in the temple, a bed, with a man lying upon it, and a table set before him, furnished with all dainties both of sea and land, and fowles, and that this man was astonished at them, and presently adores the entrance of the King, as coming to succour and relieve him, and prostrating himself at his knees, & stretching out his right hand, he implores liberty; wherat the King commanding him to sit down and declare who he was, why he dwelt there, and what was the cause of this his plentiful provision? the man with sighs and tears, lamentably weeps out his necessity: and tells him that he is a *Grecian*, and whilst he travelled about the province to get food, he was suddenly apprehended, and caught up by some strange men, and brought to the temple, and there shut up, that he might be seen by no man, but be there fatted with all manner of dainties, and that these unexpected benefits wrought in him at the first joy, then suspicion, after that astonishment, and last of all, advising with the Minister that came unto him, he understood that the *Jewes* every year, at a certain time appointed according to their secret and *ineffable* law, take up some Greek stranger, and after he hath been fed delicately for the space of a whole year, they bring him into a certain wood, and kill him. Then according to their solem rites and ceremonies, they sacrifice his body, and every one tasting of his intrails, in the offering.



(11)  
ing up of this Greek they enter into a solemn oath, that they will bear an immortall feude and hatred to the Greeks. And then they cast the reliques of this perishing man into a certain pit. After this *Apion* makes him to say, that onely some few dayes remained to him, before his execution, & to desire the King that he, fearing and worshipping the Grecian gods, would revenge the blood of his subjects upon the *Iewes*, and deliver him from his approaching death. This fable (saith *Iosephus*) as it is most full of all tragedy, so it abounds with cruell impudence, I had rather you should read the confutation of this slander there, then I to write it in this place, you will find it in the *Geneva* edition of *Iosephus*, pag. 1066.

Secondly, The very same accusation and horrid wickednesse of killing children, and eating their blood, was of old by the ancient heathens, charg'd upon the Christians, that thereby they might make them odious, and incense the common people against them, as appears by *Tertullian* in his *Apologia contra gentes*, *Iustin Martyr* in *apologia 2. ad Anton.* *Eusebius Casarensis* l. 5. cap. 1. & 4. *Pineda* in his *Monarchia Ecclesiastica* l. 11. c. 52. and many others, as is known sufficiently. So that the imputation of this cruelty, which as to them continues onely in memory, is to the very same purpose, at this day charged upon the *Iewes*. And as they deny this fact, as being falsly charged upon them, so in like manner do we deny it, and I may say perhaps with a little more reason, forasmuch as we eat not any manner of blood, wherein they do not think themselves obliged.

Now the reason of this slander was alwayes the covetous ambition of some, who desiring to gain their wealth, and possesse themselves of their estates, have forg'd and introduc'd this enormous accusation, to colour their wickednesse, under a specious pretence of revenging their own blood. And to this purpose, I remember that when I reprov'd a Rabbi (who came out of *Poland* to *Amsterdam*) for the excesse of usurie in *Germany*, and *Poland*, which they exacted of the Christians, and told him how moderate they in *Holland* and in *Italy* were, he replyed, we are of necessity constrained to do so, because they so often raise up false witnesses against us, and levie more from us at once, then we are able to

get



get again by them in many yeares. And so, as experience shews, it usually succeeds with our poor people under this pretext and colour.

19. And so it hath been divers times; men mischieving the *Iewes* to excuse their own wickednesse; as to instance one precedent in the time of a certain King of *Portugal*. The Lord, blessed for ever, took away his sleep one night, (as he did from King *Abasuerus*) and he went up into a belcony in the palace, from whence he could discover the whole city, and from thence (the moon shining clear) he espyed two men carrying a dead corps, which they cast into a *Iew's* yard. He presently dispatches a couple of servants, and commands them, yet with a seeming carelesnesse, they should trace and follow those men, and take notice of their house; which they accordingly did. The next day there is a hurly burly and a tumult in the city, accusing the *Iewes* of murder. Thereupon the King apprehends these rogues, and they confesse the truth; and considering that this businesse was guided by a particular divine providence, calls some of the wise men of the *Iewes*, and asks them how they translate the 4. verse of the 121 Psalm, and they answered, *Behold, he that keepeth Israel will neither slumber nor sleep*. The King replied, if he will not slumber then much lesse will he sleep, you do not say well, for the true translation is, *Behold, the Lord doth not slumber, neither will he suffer him that keepeth Israel to sleep*. God who hath yet a care over you, hath taken away my sleep, that I might be an eye witnesse of that wickednesse which is this day laid to your charge. This with many such like relations we may read in the book called *Seebet Iehuda*; how sundry times, when our nation was at the very brink of destruction, for such forged slanders, the truth hath discovered it self for their deliverance.

20. This matter of blood hath been heretofore discussed and disputed before one of the Popes, at a full councill; where it was determined to be nothing else but a mere calummie: and hereupon gave liberty to the *Iewes* to dwell in his countreyes, and gave the princes of *Italy* to understand the same, as also *Alonso* the wise King of *Spain*. And suppose any one man had done such a thing, as I believe never any *Iew* did so, yet this

were great cruelty to punish a whole nation for one mans wickednesse.

21. But why should I use more words about this matter, seeing all that is come upon us, was foretold by all the prophets? *Moses Deut. 28. 61. Moreover, every sickness and every plague which is not written in the book of this law, them will the Lord bring upon thee, &c. because thou hast not hearkned to the voice of the Lord thy God. David in the 44. Psalm makes a dolefull complaint of those evils, and ignominious reproaches, wherewith we are invironed round about in this captivity, as if we were the proper center of misery, saying, For thy sakes are we killed all the day long: we are counted as sheep for the slaughter. The same he speaks Psalm 74. and in other Psalms.*

*Ezekiel more particularly mentions this calumnie; God, blessed for ever, promising Chap. 36. 13, that in time to come the devouring of men, or the eating of mans blood shall be no more imputed to them, according to the true and proper exposition of the learned Don Isaas Abrahanel. The blessed God, according to the multitude of his mercies, will have compassion upon his people, and will take away the reproach of Israel from off the earth; that it may be no more heard, as is prophesied by Isaiah, and let this suffice to have spoken as to this point.*

## THE SECOND SECTION.

**Y**Our worship desired joyntly, to know what ceremony, or humiliation the *Iewes* use in their Synagogues, toward the book of the Law; for which they are by some ignorantly reputed to be idolaters. I shall answer it in Order.

First, the *Iewes* hold themselves bound to stand up when the book of the Law written upon parchment, is taken out of the desk, till it is opened on the pulpit, to shew it to the people, and afterwards to be read. We see that observed in *Nehemiah* cap. 8. 6. where it is said, *And when he had opened it, all the people stood up.* and this they do in reverence to the word of God, and that sacred Book.

For

For the same cause, when it passeth from the desk toward the pulpit, all that it passeth by, bow down their heads a little, with reverence; which can be no idolatry for these following reasons.

First, it is one thing *adore*, viz. to *adore*, and another *venerari*, viz. to *worship*. For *Adoration* is forbidden to any creature, whether Angelicall, or Earthly; but *Worship* may be given to either of them, as to men of a higher rank, commonly stiled *worshipfull*. And so *Abraham*, who in his time rooted out vain idolatry, humbled himself, and also prostrated himself before those three guests, which then he entertained for *Men*. As also *Iosuah* the holy Captaine of the people, did prostrate himself to another Angel, which with a sword in his hand, made him afraid, at the gates of *Iericho*. Wherefore if those were just men, and if we are obliged to follow their example, and they were not reprehended for it, it is clear, that to worship the Law in this manner as we do, can be no idolatry.

Secondly, The *Iewes* are very scrupulous in such things, and and fear in the least, to *appear* to give any honour or reverence to images. And so it is to be seen in the *Talmud*, and in *R. Moses* of *Egypt* in his Treatise of idolatry: That if by chance any *Israelite* should passe by a Church, that had images on the outside, and at that time a thorn should run into his foot, he may not stoop to pull it out, because he that should see him, might suspect he bowed to such an image. Therefore according to this strictnesse, if that were any appearance of idolatry to bow to the Law, the *Iewes* would utterly abhorre it; and since they do it, it is an evident sign that it is none.

Thirdly, to *kisse images* is the principall worship of idolatry, as God saith, in the 1 of *Kings* 19. 19. *Yet I have left me seven thousand in Israel; all the knees that have not bowed unto Baal, and every mouth that hath not kissed him.* But if that were so, it would follow, that all men, who kisse the Testament after they are sworn, should be idolaters. But because that is not so, since that act is but a simple worship, by the same reason it will follow, that to bow the head, cannot be reputed for idolatry.

Fourthly, Experience sheweth, that in all Nations the ceremonies

monies that men use mutually one towards another, is to bow the head; And also there are degrees thereof, according to the quality of the person with whom they speak; which shew that in the opinion of all nations, it is no idolatry, and therefore much lesse, to reverence the Law with bowing of the body.

Fifthly, In *Asia* (and it is the same almost in all the world) the people receiving a decree, or order of the king, they take it, and kisse it, and set it upon the head. We owe much more to Gods word, and to his divine Commandments.

Sixthly, *Ptolomæus Philadelphus*, receiving the 72 *Interpreters* with the book of the Law, into his presence, he rose from his seat, and prostrating himself seven times, worshipped it, (as *Aristam* assures us.) If a Gentile did this to a law which he thought did not oblige him, much more do we owe reverence to that Law which was particularly given unto us.

Seventhly, The *Israelites* hold for the Articles of their Faith, that there is a God; who is one in most simple unity; eternall, incorporeall; who gave the written Law unto his people *Israel*, by the hand of *Moses*, the Prince, and chief of all the Prophets; whose Providence takes care for the world which he created; who takes notice of all mens works, and rewardeth or punisheth them. Lastly, that one day *Messias* shall come to gather together the scattered *Israelites*, and shortly after shall be the resurrection of the dead.

These are their Doctrines, which I believe contain not any idolatry; nor yet in the opinion of those that are of other judgements; For, as a most learned Christian of our time hath written, in a French book, which he calleth the *Rappel* of the *Iewes* (in which he makes the King of *France* to be their leader, when they shall return to their country,) the *Iewes*, saith he, shall be saved, for yet we expect a second coming of the same *Messias*; and the *Iewes* believe that that coming is the *first*, and not the second, and by that faith they shall be saved; for the difference consists onely in the circumstance of the time.

## THE THIRD SECTION.

**S**ir, I hope I have given satisfaction to your worship, touching those points. I shall yet further inform you with the same sincerity, concerning the rest. *Sixtus Senensis* in his *Bibliotheca*, lib. 2. *Titulo contra Talmud*, and others, as *Biatensis*, *Ordine* 1. *Tract. 1. Titulo* Perachot. averre out of the *Talmud*. cap. 4. "that every Jew, thrice a day, curseth all Christians, and prayeth "to God to confound, and root them out, with their Kings and "Princes. And this is especially done in the *Synagogue*, by the "Jewes Priests, thrice a day. I pray let such as love the truth, see the *Talmud*, in the quoted place; and they shall find nothing, of that which is objected: onely there is recited in the said fourth Chapter, the daily prayer, which speaks of *Minim*, that is, *Hereticks*, ordained in *Tabne*, (that is a town not farre from *Ierusalem*, between *Gath* and *Gazim*, &c.) the *Talmud* hath no more. Hence *Sixtus Senensis* by distillation, draws forth the foresaid calumnie, whenas, what the *Talmud* rehearseth briefly, to be made onely by the wise men in the said Town, he saith, was a constitution in the *Talmud* long after.

Now let us see what was done by those wise men in the said Town; and let us examine, whether that may justly offend the Christians.

There is in the daily prayers a certain Chapter where it is thus written, *la-Mumarim*, &c. that is, *For Apostates*, let there be no hope, let all *Hereticks* be destroyed, and all thine enemies, and all that hate thee, let them perish. And thou shalt root out the kingdome of pride forthwith, weaken, and put it out, and in our dayes. This whole Chapter speaketh nothing of Christians originally, but of the *Jewes*, who fell in those times, to the *Zaduces*, and *Epicureans*, and to the Gentiles, as *Moses* of *Egypt* saith, *Tract. Tephila*. cap. 2. For by Apostates and Hereticks are not to be understood all men, that are of a diverse religion, or heathens, or Gentiles, but those renegado *Jewes*, who did abrogate the whole



Law of *Moses*, or any Articles received thence; and such are properly by us called *Hereticks*. For according to the Law of Christians, he is not properly an Apostate, or Heretick, who is originally bred a scholler and a candid follower from his youth of a diverse law, and so continueth: otherwise native *Iewes* and *Hagarens*, and other Nations that are no Christians, nor ever were, should be properly called Apostates, and Hereticks in respect of Christians; which is absurd, as it is absurd for the *Iewes* to call the Christians Apostates, or Hereticks. Wherefore it speaketh nothing of Christians, but of the fugitive *Iewes*, that is, such as have deserted the standard, or the sacred Law.

2. Lastly, neither the kingdomes, nor kings that are Christians, or *Hagarens*, or followers of other Sects are cursed here, but namely the kingdome of Pride. Certain it is that in that time (wherein, our wise men added to the daily Prayers the foresaid Chapter) there was no kingdome of Christians, what therefore that kingdome of pride was, should any man ask, who can plainly shew it? So much as we can conjecture by it, it is the kingdome of the *Romans* which then flourished, which did rule over all Nations tyrannically and proudly, especially over the *Iewes*. For, after that, *Vespasian*, with his son *Titus*, had dissipated all *Indea*. And though some *Roman* Emperours after that became Christians, or had a good opinion of Christianity, yet the kingdome of the *Romans* was heathenish, and without distinction, was proud, and tyrannicall. And however the *Iewes* repeated the same words of the prayer when the Prince was very good, and they lived under a just government, that they did, onely of an ancient custome, without any malice to the present government. And now truly in all their books printed again, the foresaid words are wanting, lest they should now be unjustly objected against the *Iewes*, and so for Apostates and Hereticks, they say, *secret accusers*, or *betrayers* of the *Iewes*. And for the kingdome of pride, they substitute all *Zedim*, that is, proud men.

3. After this manner, to avoid scandall, did the 72 Interpreters, who coming in *Leviticus*, to unclean beasts; in the place of *Arnebeth* which signifies the *Hare*, they put *Quadrupes*, that is, rough foot; leaving the Name, and keeping the sense. They would

not



not retain the Hebrew word *Arnobeth*, as they have done in some other appellatives; lest the wife of *Ptolemy* whose name was *Arnobeth*, should think that the *Iewes* had mocked her, if they should have placed her name amongst the unclean beasts. Neither would they render it *לגון* *lagon*, or *לגון* *lagon*, which in the Greek language signifies a *Hara*, lest *Ptolemy* himself who was the son, and nephew of the *Lagi*, should be offended, to see the name of his family registred among the creatures that were unclean. Besides, *Plutarch* records, how that it was deeply resented, as a very high affront, and contempt, when one asked *Ptolemy*, who was *Lagon* his father, as if it scoffingly reflected upon his obscure extraction and descent.

4. The very like calumnie fell out concerning the very same Chapter of our Prayer, when *Muley Zidan* reigned in *Moracco*. A certain fugive *Iew*, to shew himself constant in the Mahometan Religion, and an enemy to his own Nation, accused the *Iewes* before this king, saying, that they prayed to God for his destruction, when they mention in their prayers all *Zedim*, as though they would have all the Family of *Zidan* destroyed. They excused themselves with the truth, and affirmed, in praying against *Zedim*, that they prayed onely against proud men, (as that word in their Hebrew language properly signifieth) and not against his Majesty. The King admitted of their excuse; but said unto them, that because of the equivocation of the word, they should change it for another.

5. For certain, the *Iewes* give no occasion, that any Prince, or Magistrate should be offended with them; but contrariwise, as it seems to me, they are bound to love them, to defend, and protect them. For, by their *Law*, and *Talmud*, and the inviolable custom of the dispersed *Iewes*, every where, upon every Sabbath day, and in all yearly solemnities, they have prayers for Kings and Princes, under whose Government the *Iewes* live, be they Christians, or of other Religions, I say by their *Law*, as *Ieremiah* ch. 29. commandeth, viz. *Seek ye the peace of the city, whither I have caused you to be carried away captives, and pray for them, unto the Lord, &c.* By the *Talmud* ord. 4. Tract. 4. *Abodazara*. cap. 1. there is a prayer for the peace of the Kingdome, from custom, never

never intermitted of the *Iewes*. Wheresoever they are on the Sabbath day, and their annuall solemnities, the Minister of the Synagogue before he blesteth the people of the *Iewes*, doth with a loud voice, blesthe the Prince of the country under whom they live, that all the *Iewes* may hear it; and they say Amen. You have seen the Form of the prayer in the book entitled The humble Addressees.

6. In like manner the ancients observe, that whereas God commands in *Numbers* 29. 13. that seventy bullocks should be sacrificed upon the seven dayes of the feast of tabernacles, that this was in respect of the seventy nations (who shall one day come up to *Ierusalem*, year after year, to keep this feast of tabernacles, *Zechar.* 14. 16.) for whose conservation they also sacrificed. For they say, that all the nations of the earth shall be blessed in *Abraham*, and in his seed, not onely spiritually, and in the knowledge of the one first cause, but also that at this time they shall enjoy temporall, and earthly blessings, by verue of that promise. And so in the time of the second temple, they offered up sacrifice for their confederate nations, as may appear by these ensuing instances.

In *Megilat Tabanis*. cap. 9. it is reported, that when *Alexander* the great, at the instigation of the *Samaritans*, that inhabited mount *Gerizim*, went with a resolution to destroy the temple, *Simeon* the just met him in the way, and amongst divers reasons that he urged to divert him from his purpose, told him, *this is the place, where we pray unto God for the welfare of your self, and of your kingdome, that it may not be destroyed, and shall these men perswade you to destroy this place?*

The like we find in the first book of the *Maccabees*, cap. 7. 33. and in *Iosephus* his *Antiq. lib.* 12. cap. 17. when *Demetrius* had sent *Nicanor* the Generall of his army against *Ierusalem*, the Priests, with the Elders of the people went forth to salute him, and to shew him the sacrifice which they offered up to God for the welfare of the King.

In the same history *lib.* 2. 3. and in *Iosephus Gorionides* *lib.* 3. cap. 16. we may read, that *Heliodorus* Generall to *Selencus*, came to *Ierusalem* with the same intent, *Onias* the High-priest, besought him, not to destroy that place, where they prayed to God for the

the prosperity of the King, and his issue, and for the conservation of his kingdom.

In the first Chapter of *Baruch*, the disciple of *Jeremiah*, we find that the *Iewes*, who were first carried captive into *Babylon* with *Iechonias*, made a collection of money, according to every ones power, and sent it to *Jerusalem*, saying, Behold, we have sent you money, wherewith ye shall buy offerings; and pray for the life of *Nebuchadnezzar*, and for the life of *Baltasar* his sonne, that their dayes may be upon earth as the dayes of heaven, and that God would give us strength, and lighten our eyes, that we may live under their shadow, that we may doe them service, and find favour in their sight.

The *Iewes* in *Asia* did the same, as is reported by *Josephus Gorioides*, lib. 3. cap. 4. they sent letters, with a present to *Hircanus* the High-priest, desiring that prayers might be made for the life of *Augustus Caesar*, and his companion *Marcus Antonius*.

*Philo Judæus*, in the book of his Embassage to *Caius*, making mention of a letter which *Caius* sent, requiring his statue to be set up in the sacred temple, and *Agrippa's* answer thereupon, to the said Emperour, reports, that there were these words in it, viz. The *Iewes* sacrifice for the prosperity of your Empire, and that not onely upon their solemn feasts, but also every day.

The like is recorded by *Josephus*, (lib. 2. cap. 9. *De bello Judaico*) the *Iewes* said to *Petronius* Generall to the Emperour *Caius*, we daily offer up burnt offerings unto God, for the peace of the Emperour, and the whole people of *Rome*. And in his second book against *Apion*, he sayes, we *Hobrews* have allwayes accustomed to honour Emperours with particular sacrifices.

Neither was this service ever entertained unthankfully, as appears by the decree of *Cyrus*, *Ezra* 6. 3. where also *Darius* commands, that of the Kings goods, even of the tribute, expences should be forthwith given unto the Elders of the *Iewes* &c. and that which they had need of; both young bullocks and rammes, and lambs for the burnt-offerings of the Lord of heaven; and wheat, salt, wines and oyl &c. that they might offer sacrifices of a sweet savour, unto the God of heaven; and pray for the life of the King; and of his sonnes.

The same also was commanded afterwards by *Antiochus*, who also conferred liberally many large gifts, as well towards the build-

building of the temple, as the maintaining of the sacrifices. As for *Alexander* the great, he lighted down out of his chariot, and bowed himself at the feet of the High-priest, desiring him to offer up sacrifice to God on his behalf. And who can be ignorant of *Ptolomy Philadelphus*, how richly he endowed the temple, as is recorded by *Aristeas*? Nor did *Antiochus* king of the *Greeks* unlike this, when by a publick edict, he forbid that any stranger should enter the temple, to prophane that place, which the *Hebrews* had consecrated to religion, and divine worship. (*Josephus lib. 12. cap. 3.*) *Demetrius* did the like. (*Josephus lib. 13. cap. 5. 6.* To which may be added, that when they of *Jerusalem* contended with them of *Samaria*, about the honour and dignity of the temple, before *Alexander* the great, the *Jerusalem* Priest in his plea, urged, that this temple was ever had in great reverence by all the Kings of *Asia*; and by them enriched with sundry splendid and magnificent gifts. In the second book of *Josephus* against *Apion*, we read, that *Ptolomy Evergetes*, when he had conquered *Syria*, offered up *Eucharistick* sacrifices, not to idols, and false Gods, but to the true God, at *Jerusalem*, according to the manner of the *Jewes*. *Pompey* the great, as is mentioned by *Josephus de bello Iudaico* (lib. 1. cap. 5.) durst not spoyl, no nor so much as touch the treasures of the temple, not because (as *Tully* in his Oration for *Plancius* supposeth, to whom *Augustine* in his book *de civitate Dei assents*) he feared lest he might be thought too avaritious; for this seems in comparison, very ridiculous, and childish; for military law would soon have acquitted him for this; but because of the reverence to the place with which his mind was so affected. *Philo Iudaeus*, (p. 102. 6.) relates a letter of *Agrippa's*, where he writes, that *Augustus Caesar* had the temple in so great reverence, that he commanded a sacrifice of one bullock, and two lambs, to be offered up every day out of his own revenues. And his wife *Iulia Augusta*, adorn'd it with golden cups, and basons, and many other costly gifts. Neither did *Cleopatra* Queen of *Egypt*, fall short of her liberality. *Tiberius* throughout the 22 years of his Empire, commanded sacrifices to be offered up unto God, out of his own tribute. The like did *Nero*, till the unadvised rashness of *Eloazar* in refusing his sacrifice, alienated the mind of the Emperour; that he became the cause of a bloody persecution. And

And by all this; we may the better interpret that 11 verse of the 1. chap. of Malahy ( who flourish in the second temple; ) The words are, *From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name; and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.* For besides that the heathens, termed the temple the house of the great God, ( *Eze. 5. 8.* ) they and their Monarchs, and Emperours, both of Persia, Greece, and Rome, desired, as we have heard, to have sacrifices, and incense, offered for them in Gods name.

9. And let the reader be pleased further to observe, that the Jewes were accustomed, not onely to offer up sacrifices, and prayers to God, for the Emperours, their friends, confederates, and allies, but also generally for the whole world. It is the custome (saith Agrippa to Caius according to Philo p. 103 y.) for the High-priest, at the day of attonement, to make a prayer unto God, for all mankind; beseeching him to adde unto them another year, with blessing and peace. The same Philo Judaeus in his second book of Monarchy saith, *The priests of other nations pray unto God onely for the welfare of their own particular nations, but our High-priest prays for the happinesse and prosperity of the whole world.* And in his book of sacrifices, p. 836. he saith, *Some sacrifices are offered up for our nation, and some for all mankind. For the daily sacrifices, twice a day, viz. at morning, and evening, are for the obtaining of those good things, which God the chief good, grants unto them; at those two times of the day.*

And in like manner, Iosephus in his second book against Apion saith, *We sacrifice, and pray unto the Lord, in the first place, for the whole world, for their prosperity, and peace, and afterwards more particularly for our selves, forasmuch ( as we conceive ) that prayer which is first extended universally, and is afterwards put up more particularly, is very much acceptable unto God.* Which words are also related by Eusebius Casareensis, in his *Preparatio Evangelica*, lib. 8. cap. 2.

10. 'Tis true, that no outward materiall glories are perpetual; and so the temple had its period, and with the paschall lamb, all other sacrifices, ceased. But in their stead, we have at this day prayer, and as Hoseah speaks Cap. 14. 2. For bullocks, we render



the calves of our lips. And three times every day, this is our humble supplication, and request to God, Fill the whole world; O Lord, with thy blessings; for all creatures are the works of thy hands; and as we witness, the Lord is good to all; and his tender mercies are over all his works Psal. 145. 9.

11. Yea further, we pray for the conversion of the nations, and so we say in these most excellent prayers; upon *Ros a suna* and the day of attonement, Our God, and the God of our Fathers, reign thou over the whole world in thy glory; and be thou exalted over all the earth, in thine excellency; cause thy influence to descend upon all the inhabitants of the world; in the glorious majesty of thy strength; and let every creature know that thou hast created him; and let every thing that is formed, understand that thou hast formed it; and let all that have breath in their nostrils say, the Lord God of Israel reigneth, and his kingdome is over all dominions. And again, Let all the inhabitants of the earth know, and see, that unto thee every knee shall bow, and every tongue swear; before thee; O Lord our God, let them bow, and prostrate themselves; let them give honour to the honour of thy name, and let them all take upon them the yoke of thy kingdome, &c. And again, Put thy fear, O Lord, our God, upon all thy works, and thy dread upon all that thou hast created; let all thy works fear thee, and let all creatures bow down before thee and let them all make themselves one handfull, (that is, with joynt consent) to do thy will with a perfect heart. &c. A most worthy imitation of the wise King Solomon, who after he had finished the building of the Temple, in that long prayer King. 1. 8. was not unmindfull of the Gentiles, but v. 41. he saith, Moreover, concerning a stranger; that is not of thy people of Israel, but cometh out of a farre country, for thy names sake, for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm, when he shall come, and pray towards this house, hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for, that all people of the earth may know thy name, to fear thee, as do the people of Israel, and that they may know that thy name is called upon this house which I have builded. Where it may be observed, that when the Israelite comes to pray, he saith, 29. and give every man according to his wayes; but upon the prayer of a stranger, he saith, and do according to all that the stranger



stranger called to thee for. And this distinction is made to this end, that by the evident and apparent return, and answer of their prayers, all Gentiles might effectually be brought in to the truth, and knowledge, and fear of God, as well as the Israelites.

12. Moreover, since the holy prophets made prayers, and supplications for all men, as well for the nations, as the Israelites, how should not we do the same, for the nations, among whom we inhabit, as engaged by a more especial obligation, for that we live under their favour and protection? In *Deuteronomy* 23. 7. God commands *Thou shalt not abhorre an Egyptian*, notwithstanding the heavy burthens they afflicted us with, onely because thou wast a stranger in his land, because that at the first, they entertained, and received us into their country.

As on the other side, *Ezek.* 23. 11. he saith, *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.* We ought therefore to imitate his actions, and not to hate any man, upon the mere account of religion, but onely to pray to the Lord for his conversion; and this also, without giving offence, or any kind of molestation. To detest, or abhorre those, to whom we owe that prosperity which we enjoy, or who endeavour their own salvation, is a thing very unworthy, and ill becoming; but to abhorre their vices, and sins, is not so. It was a very excellent observation, of a most wise, and vertuous Lady, *Beruria*, who (as it is recorded in the *Talmud*, *Berachot* cap. 1. when her husband *R. Meir* was about to pray to God, to destroy some of his perverse, and froward neighbours, that had no lesse grievously, then maliciously vexed, and molested him, gave him this seasonable admonition, that such a thing ought not to be done in *Israel*; but that he should rather make his prayer, that they might return, and break off their sinnes by repentance, alledging that text, *Psal.* 104. 35. *Let sin be consumed out of the earth; it is not said sinners, but sinnes; and then the wicked shall be no more.*

13. We have now in this Section shewn, that it is a mere calumnie to imagine, that we *Jewes* should pray to God, so as to give an offence to the Christians, or cause scandall, by any thing in

our prayers, unlesse it be that we are not Christians. we have declared to the contrary, how we daily pray for them. As also that during the temple, we offered up sacrifices, for nations confederate with us, and how all Emperours desired this. Yea, and we offered sacrifices, not onely for particular princes, but for all mankind in generall. How, since sacrifices ceased, with the temple, we at this day, do the same in our prayers, and how we beseech God for their salvation, without giving any scandal, or offence in respect of religion; and how we think our selves obliged to perform all this, by the sacred Scripture. By all which layed together, I hope I have sufficiently evidenced the truth, of that I have asserted.

#### THE FOURTH SECTION.

**B**Y consequence, the accusation of *Buxtorpius*, in his *Bibliotheca Rabbiorum*, can have no appearance of truth, concerning that which he puts upon us, viz. that we are blasphemers. I will set down the Prayer it self.

“We are bound to praise the Lord of all things; to magnifie him, who made the world, for that he hath not made us, as the Nations of the earth; nor hath he placed us as the families of the earth; nor hath he made our condition like unto theirs, nor our lot, according to all their multitude. For they humble themselves to things of no worth, and vanity, and make their prayers to gods that cannot save them; but we worship before the King of kings, that is holy, and blessed; that stretched forth the Heavens, and framed the Earth; the seat of his glory is in heaven above, and his divine strength in the highest of the Heavens; He is our God, and there is no other; He is truly, our King, and besides him, there is no other; as it is written in the Law. And know this day, and return into thine own heart, because the Lord is God, in Heaven above, and upon the Earth beneath, there is no other.

Truly, in my opinion, it is a very short, and most excellent prayer,

prayer, and worthy of commendation. The *Sultan Selim*, that famous conquerour, and Emperour of the *Mahumetans*, made so much account of it, that he commanded his Doctor *Moses Amos*, (who translated the *Pentateuch* into the *Arabian* and *Persian* languages) that he should translate our prayers. And when he had delivered them to him in the *Turkish* Tongue, he said to him, what need is there of so long prayers? truly this one might suffice, he did so highly esteem and value it. This is like an other prayer which was made at that time, viz.

"Blessed be our God, who created us for his honour, and separated us from those that are in errors, and gave unto us a Law of truth, and planted amongst us eternall life. Let him open our hearts in his law, and put his love in our hearts, and his fear, to do his will, and to serve him with a perfect heart, that we may not labour in vain, nor beget children of perdition. Let it be thy will, O Lord our God, and God of our Fathers, that we may keep thy statutes, and thy laws in this world, and may deserve, and live, and inherit well, and that we may attain the blessing of the world to come, that so we may sing to thy honour, without ceasing. O Lord my God, I will praise thee for ever.

But neither the one, nor the other is a *blasphemy*, or malediction against any other Gods, for these reasons following.

1. It is not the manner of the *Jewes* by their law to curse other gods by name, though they be of the *Gentiles*. So in *Exod.* cap. 22. 27. *Thou shalt not revile the Gods.* Heb. *לֹא תִבְזֶה*, that is *Gods*, or *God*, as *Philo Judaeus* in libro de *Monarchiâ* doth interpret, and not *Judges*, as *Onkelus* and *Jonathan* translate in their *Chald.* Paraphr. Where *Philo* addes this reason, which is, lest they hearing their own Gods blasphemed, should in a revengefull way of retaliation, blaspheme the true God of Israel. And we have examples enough, how the idolatrous heathen used to revile, and defame each others Gods, both in *Cicero*, and *Juvenal*.

And in that sense *Flavius Josephus* in his book written against *Apion*, saith these words: "As it is our practise to observe our own, and not to accuse, or revile others; so neither may we deride, or blaspeeme those, which others account to be Gods.

"Our

“ Our Law-giver plainly forbid us that, by reason of that compellation, Gods. According to this, by our own religion, we dare not do that which *Buxtorfius* chargeth us with. And upon this account the Talmudists tell us, that we ought to honour, and reverence, not onely the Kings of Israel, but all kings, princes, and governours, in generall, so far as much as the holy Scripture gives them the stile of gods, in respect of the dignity of their office.

2. The time wherein these, as also the other prayers were composed, and ordered, was in the dayes of *Ezra*, who, with 120 men, amongst whom were three Prophets, *Haggai*, *Zechary*, *Malachi*, composed them, as we have it in the *Talmud*. Wherefore he cannot say, that there is any thing intended against honour, or reverence of Christ, who was not born till many yeares after.

Moreover, the *Jewes*, since that calumny was first raised, (though that was spoken of the Gentiles, and their vain gods, *humbling themselves to things of no worth, and vanity*) because they desire to decline, and avoid the least occasion of scandall, and offence, have left off to print that line, and do not in some books print any part thereof: As *John Hoornbeek* also witnesses, in his fore-mentioned *Prolegomena*, and *William Dorstius*, in his observations upon *R. David Gawz*, p. 269. and *Buxtorf* in his book of *Abbreviatures*. And perhaps it will be worthy our observation, that all these three witnesses say, that it was first made known to them, by one *Antonius Margarita*, who was a *Jew*, converted to the Christian faith. That this part of the prayer was intended *Contra idola Papatum*, against the *Popish idols*, which they therefore, as by a necessary consequence, interpret, as against *Christ*; but how justly, let the unprejudiced and unbiassed reader judge.

3. If this be so, how can it be thought, that in their *Synagogues*, they name him with scornfull spitting, (*farre be it from us.*) The Nation of the *Jewes* is *wise, and ingeniu*. So said the Lord, *Deut. cap. 4. 6. The Nations shall say, surely this is a wise, and an understanding people.* Therefore, how can it be supposed, that they should be so brutish in a strange land, when their Religion dependeth not upon it? Certainly, it is much contrary to the precept we spake of, to shew any resemblance of scorn. There was never

never any such thing done; (as it is well known) in Italy, and Holland, where ordinarily the Synagogues are full of Christians, which with great attention stand considering, and weighing all their actions, and motions. And truly they should have found great occasion to find fault withall; if that were so. But never was any man heard thus to calumniate us, where ever we dwell and inhabit, which is a reason sufficiently valid, to clear us. Wherefore, I suppose, that I have sufficiently informed you concerning our prayers, in which we purpose nothing, but to praise God, and to ask spirituall, and temporall blessings, and by our service, and worship, implore the divine benevolence, protection, and defence.

### THE FIFTH SECTION.

**B**UT forasmuch as it is reported, that we draw, and seduce others to our religion, &c.

1. Never unto this day, in any part hath this been suspected, where the *Jews* are dispersed; nor can it find place here. Truly, I have held friendship with many great men, and the wisest, and most eminent of all *Europe*; and also they came to see me, from many places; at my house, and I had many friendly discourses with them, yet did not this give occasion to make us suspected of any such things. Yea, *Gaspard Barleus*, the *Virgill* of our time, and many others, have written many verses in my commendations, which I mention not, for vain glory (farre be it) but for vindication of my innocent repute.

2. By our rituall books we are clear of this seducing. For if any man offer to become a *Jew*, of what Nation (soever he be, before we receive him, and admit him as a member of our Synagogue, we are bound to consider, whether he be moved by necessity to do it, or if it be not for that he is in love with some of our nation, or for any other worldly respect. And when we find no reason to suspect him, we have yet another obligation upon us, which is, to let him know the penalties he subjects himself unto, if he breaketh the



Sabbath, or eateth bloud, or fat, which is forbidden *Levit. 7. 27.* or disannulleth any precept of the Law, as may be seen in the *Targum upon Ruth*. And if he shew himself constant, and zealous, then is he admitted and protected. Wherefore we do not seduce any one, but contrarily, avoid disputing with men, concerning religion, not for want of charity, but that we may as farre as is possible, avoid scandall, and hate; and for this cause we refuse to circumcise them that come to us, because we will give no offence. Yea, I have known some, that for this cause have circumcised themselves. And if *Ferdinand* and *Isabella*, King and Queen of *Castile* did make an order to expell the *Iewes*, because they seduced many Christians, and some of the Nobility to become *Iewes*, this was but a pretence, and colour for their tyranny, and onely, as it is well known, having no other thing to object against us. Truly, I do much commend that opinion, not onely of *Orosius, de rebus Immanuelis*, but of our *Flavius Iosephus*, the most famous of all Historians, which he relates in his history of his own Life.

"At that time (saith he) there came unto me, two Noble men, of the *Trachomites*, subjects of the king; bringing with them "horsemen, with arms, and money. These, when the *Iewes* would "compell to be circumcised, if they would live amongst them; "I would not suffer them to trouble them; maintaining that every man ought to serve God, of his own free will, and not be forced thereto by others. For, should we do this thing (saith he) "it might make them repent, that ever they fled unto us. And so "perswading the multitude, I did abundantly afford unto these "men, their food, according to their diet.

Truly, this was an action worthy of a noble, and wise man, and worthy of imitation, for defending common liberty, leaving the judgement, and determination to God alone. The *Spanish Inquisitions*, with all their torments, and cruelties, cannot make any *Jew*, that falls into their power, become a *Christian*. For unreasonable beasts are taught by blowes, but men are taught by reason. Nor are men perswaded to other opinions, by torments, but rather, on the contrary, they become more firm, and constant in their Tenet.

## THE SIXTH SECTION.

**H**AVING thus discussed the main exceptions, I will now proceed to smaller matters, though lesse pertaining to my faculty, that is to businesse of *Merchandise*. Some say, that if the *Foreigners* come to dwell here, they will draw unto themselves the whole Negotiation, to the great damage of the naturall Inhabitants. I answer, that it hath been my opinion alwayes; (with submission to better judgements) that it can be no prejudice at all to the English Nation: because, principally in transporting their goods, they would gain much, by reason of the publick payments of customes, excise, &c.

Moreover, they would alwayes bring profit to the people of the land, as well in buying of commodities, which they would transport to other places, as in those they would trade in here. And if by accident, any particular person should lose by it, by bringing down the price of such a commodity, being dispersed into many hands; yet by that means the Commonwealth would gain in buying cheaper, and procuring it at a lesser rate.

Yea, great emolument would grow to the naturall Inhabitants, as well in the sale of all provision, as in all things else that concern the ornaments of the body. Yea, and the native Mechanicks also would gain by it, (there being rarely found among us, any man that useth any such art.)

2. Adde to this, that as our nation hath sailed into almost all parts of the world, so they are alwayes herein profitable to a nation, in a readinesse to give their opinions, in favour of the people amongst whom they live. Beside that, all strangers do bring in new merchandises, together with the knowledge of those foreign Countries wherein they were born.

And this is so farre from diminishing the natives, that it conduces much to their advantage; because they bring from their countreyes new commodities, with new knowledge. For the great Work-Master, and *Criensour* of all things, to the end, to make

commerce in the earth, gave not to every place all things, but hath parted his benefits amongst them; by which way, he hath made them all wanting the help of others. This may be seen in *England*, which being one of the most plentiful countries that are in the world, yet wanteth divers things for *shipping*; as also, wine, oyl, figs, almonds, raisins, and all the droogs of *India*, things so necessary for the life of man. And besides, they want many other commodities, which are abundant in other countries, with more knowledge of them; though it be true, that in my opinion, there is not in the world, a more understanding people, for most Navigations, and more capable of all Negotiation, then the *English Nation* are.

3. Farther, there may be companies made of the natives, and strangers, (where they are more acquainted) or else Factors. All which, if I be not deceived, will amount to the profit of the natives. For which, many reasons may be brought, though I cannot comprehend them, having alwayes lived a sedentary life, applying my self to my studies, which are farre remote from things of that nature.

4. Nor can it be justly objected against our Nation, that they are deceivers; because the generality cannot in any rationall way, be condemned for some particulars. I cannot excuse them all; nor do I think, but there may be some deceivers amongst them, as well as amongst all other nations and people, because poverty bringeth basenesse along with it.

5. But if we look to that which we ought by our Religion, the morall precept of the Decalogue, *Thou shalt not steal*, it belongs in common to all *Iewes*, towards all *Gentiles*. As may be seen in *Rab. Moses of Egypt*, Tract. *Geneba*, cap. 1. and *Gazela*, cap. 1. *It is a sinne*, (saith he) *to rob any man, though he be a Gentile*. Nor can that be alledged out of the sacred History, concerning the jewells and household stuff, of which the *Israelites* spoiled the *Egyptians*, as I have heard it sometimes alledged by some, to some men; because that was a particular dispensation, and a divine precept for that time. So it is recorded in the *Talmud*, in the Tract of the *Sanhedrim*, cap. 11. that in the time of *Alexander the great*, those of *Alexandria* accused the *Iewes* for being thieves, and they de-

demanded restitution of their goods. But *Guebia Ben Pefia* answered them, our Fathers went down into *Egypt* but seventy souls, there they grew a numerous nation, above 60000 and served them in base offices, for the space of 210 yeares: according to this, pay us for our labour, and make the accounts even; and you shall see you are yet much in our debt. The reason satisfied *Alexander*, and he acquitted them.

6. By consequence, the *Iewes* are bound not to defraud, nor abuse in their accounts, negotiation, or reckonings, any man whatsoever, as it may be seen expressly in *R. Moses of Egypt*, and *R. Moset de Kosi* in *Samag*.

7. Yea, they farther say, that by restitutions, there is a result to the praise of God, and the sacred Law. whence that holy, and wise man, *R. Simeon Ben Satah*, having bought an asse of a Gentile, the head stall whereof was a jewell of great value, which the owner knew not of, afterwards he found it, and freely, and for nothing, he restored it to the seller, that knew not of it, saying, I bought the asse, but not the jewell. Whence there did accrue honour to God; and his Law. and to the nation of the *Iewes*, as *Midras Raba* reports in *Parasot Hekel*.

8. After the same manner they command, that the oath which they shall make to any other nation, must be with truth, and justice; and must be kept in every particular. And for proof thereof, they quote the history of *Zedekias*, whom God punished, and deprived of his kingdome, because he kept not his word, and oath, made to *Nebuchadnezzar*, in the name of God, though he were a Gentile; as it is said, 2 of *Chronicles*, cap. 36. 13. And he also rebelled against *Nebuchadnezzar*, who made him swear by God.

9. These are the laws and obligations which the *Iewes* hold. So that the Law that forbids the *Iewes* to kill any Gentiles, forbids them also to steal from them. Yet every one must look to it, for the world is full of fraud in all Nations. I remember a pretty story of what passed in *Morocco*, in the Court of the king of *Mauritania*. There was a *Jew* that had a sort of false stones, &c. He making a truck with a *Portugal* Christian, for some *Verdigrease* that he had, which was much sophisticated, (as they are wont to do there) being all falsified with Earth; one of the *Portugals* friends

laughed

laughed at him, saying, the Jew stoned thee well; he answered, the Jew hath stoned me, I have buried him. And so they continually mock one another.

This I can affirm, that many of the Jewes, because they would not break with other mens goods, were very poor at Amsterdam, lived very poorly, and those that did break with other mens goods by necessity, became so much the more miserable, that they were forced to live on almes.

And whereas in the time of K. Edward 1. the Jewes were accused of clipping the Kings coin; it appears that this accusation drew its originall mainly from the suspicion and hatred the Christians bare against the Jewes, as appears in the story, as it is set forth by Mr. Prynn, In his second part of a Short Demurrer to the Jewes &c. p. 82. where quoting Claus. 7. E. 1. n. 7. *Da sine recipiendo à Judæis*, brings in the King, writing to his Judges in Latine, in these words. *Rex dilectis, & fidelibus suis Stephano de Pentecester, Waltero de Helyn. & Th. de Cobham Iusticiariis ad placita transgressionis moneta audienda, salutem. Quia omnes Judæi nuper reſſati, & per certam suspicionem indictati de reſſura moneta nostra, & indo convicti cum ultimo supplicio puniuntur; & quidam eorum eadem occasione, omnia bona, & catalla sua satisfecerunt, & in prisona nostra liberabantur, in eadem ad voluntatem nostram detinendi. Et cum accepimus, quod plures Christiani ob ODIVM Judæorum, propter discrepantiam fidei Christiana, & ritus Judæorum, & diversa gratia minus per ipsos Judæos Christianis hactenus illata; postquam Judæos nondum reſſatos in indictatos de transgressionis moneta, per levas, & voluntarias accusationes accusare, & indictare de die in diem nituntur, & proponunt, imponendas eis ad terrorem ipsorum, quod de ejusmodi transgressionis culpabiles existunt super ipsos Judæos facienda, & sic per minus hujusmodi accusationis, ipsi Judæos metu incutiant, & pecuniam extorqueant ab eisdem; Ita quod ipsi Judæi super hoc, ad legem suam sapienter ponuntur in vita sua periculum manifestum. Volumus quod omnes Judæi qui ante primum diem Maii proximo præteritis, indictati, vel per certam suspicionem reſſati non fuerunt de transgressionis moneta predicta, & qui facere voluerint finem juxta discretionem Vestram, ad opus nostrum facere pro sic, quod non occasioentur, &c. hujusmodi transgressionibus facti ante primum diem Maii propter novas accusationes Christianorum post eundem*



dem diem inde factae non molestantur, sed pacem inde habeant in futurum. Provisi, quod Iudaei indictati, vel per certum suspicionem, relictari de huiusmodi transgressione ante praedictum diem Maii, Iudicium subeant coram vobis, iuxta formam prius inde ordinatam & provisam. Et ideo vobis manducamus, quod fines huiusmodi capiatu, & praemissa fieri, & observari faciatis in forma praedicto. Teste Rege apud Cantuar. 8. die Maii.

## THE SEVENTH SECTION.

**A**ND now by this time, I presume (most noble Sir) I may have given abundant satisfaction, (so farre as the nature of an epistle will permit) to all your objections, without giving just ground of offence, or scandall to any. And forasmuch as you are further desirous to know somewhat, concerning the state of this my expedition, and negotiation at present, I shall now onely say, and that briefly, that the communication and correspondence I have held, for some yeares since, with some eminent persons of England, was the first originall of my undertaking this design. For I alwayes found by them, a great probability of obtaining what I now request; whilst they affirmed, that at this time the minds of men stood very well affected towards us; and that our entrance into this Island, would be very acceptable, and well-pleasing unto them. And from this beginning sprang up in me a seemblable affection, and desire of obtaining this purpose. For, for seven yeares on this behalf, I have endeavoured, and sollicitated it, by letters, and other means, without any intervall. For I conceived, that our universall dispersion was a necessary circumstance, to be fulfilled, before all that shall be accomplished which the Lord hath promised to the people of the *Jewes*, concerning their restauration, and their returning again into their own land, according to those words *Dan. 12. 7. When he shall have accomplished to scatter the power of the holy people, all these things shall be finished.* As also, that this our scattering, by little, and little, should be amongst all people, from the one end of the earth even unto the other; as it is written *Deut. 28. 64.* I conceived that by the end of the earth might be understood this *Island*. And I knew not, but that the

Lord

Lord who often works by naturall meanes, might have designed, and made choice of me, for the bringing about this work. With these proposalls therefore, I applied my self, in all zealous affection to the *English Nation*, congratulating their glorious liberty which at this day they enjoy, together with their prosperous peace. And I entituled my book named *The hope of Israel*, to the first Parliament, and the Council of State. And withall declared my intentions. In order to which they sent me a very favourable passe-port. Afterwards I directed my self to the second, and they also sent me another. But at that juncture of time my coming was not presently performed, for that my kindred and friends, considering the chequered, and interwoven vicissitudes, and turns of things here below, embracing me, with pressing importunity, earnestly requested me not to part from them, and would not give over, till their love constrained me to promise, that I would yet a while stay with them. But notwithstanding all this, I could not be at quiet in my mind, (I know not but that it might be through some particular divine providence) till I had anew made my humble addressees to his Highnesse the Lord Protector (whom God preserve.) And finding that my coming over would not be altogether unwelcome to him, with those great hopes which I conceived, I joyfully took my leave of my house, my friends, my kindred, all my advantages there, and the country wherein I have lived all my life time, under the benign protection, and favour of the Lords, the States Generall, and Magistrates of *Amsterdam*; in fine (I say) I parted with them all, and took my voyage for *England*. Where, after my arrivall, being very courteously received, and treated with much respect, I presented to his most Serene Highnesse, a petition, and some desires, which for the most part, were written to me by my brethren the *Jewes*, from severall parts of *Europe*, as your worship may better understand by former relations. Whereupon it pleased his Highnesse to convene an Assembly at *White hall*, of Divines, Lawyers, and Merchants, of different persuasions, and opinions. Whereby mens judgements, and sentences were different. Insomuch, that as yet, we have had no small determination from his most Serene Highnesse. Wherefore those few *Jewes* that were here, despairing of

of our expected successe, departed hence. And others who desired to come hither, have quitted their hopes, and betaken themselves some to Italy, some to Geneva, where that Commonwealt hath at this time, most freely granted them many, and great privileges.

Now, O most high God, to thee I make my prayer, even to thee the God of our Fathers. Thou who hast been pleased to stile thy self the keeper of Israel; Thou who hast graciously promised, by thy holy Prophet Jeremiah, (cap. 31.) *that thou wilt not cast off all the seed of Israel; for all the evil that they have done;* thou who by so many stupendious miracles, didst bring thy people out of Egypt, the land of bondage, and didst lead them into the holy land; graciously cause thy holy influence to descend down into the mind of the Prince; (who for no private interest, or respect at all, but only out of commiseration to our affliction, hath inclined himself to protect, and shelter us, for which extraordinary humanity, neither I my self, nor my nation, can ever expect to be able to render him answerable, and sufficient thanks,) and also into the minds of his most illustrious and prudent Council, that they may determine that, which according to thine infinite wisdom, may be best, and most expedient for us. For men (O Lord) see that which is present, but thou in thy omniscience seest that which is as farre off.

And to the highly honoured nation of England I make my most humble request; that they would read over my arguments impartially, without prejudice, and devoid of all passion, effectually recommending me to their grace and favour, and earnestly beseeching God that he would be pleased to hasten the time promised by *Zechariah*, wherein we shall all see him with one consent, after the same manner, and shall be all of the same judgement; that is his name to me, so this feast may be also one, and that we may all see the goodnesse of the Lord, blessed forever, and the consolations of Zion. Amen, and Amen.

From my study, in London, April the 10. in the year from the creation of the world in the year, according to the vulgar account, 1656.

As to give satisfaction to your worship, being desirous to know what books have been written, and printed by me, or are almost ready for the presse, may you please to take the names of them in this Catalogue.

A Catalogue of such books as have been published by Menasseh Ben Israel, in Hebrew.

**N** *Ismachaim*, four Books, concerning the Immortality of the soul, wherein many notable, and pleasant Questions are discussed, and handled, as may be seen by the Arguments of the particular Chapters, prefixed to the book, in *Latine*, dedicated to the then Emperour *Ferdinand* the third.

*Pene Rabba*, upon *Rabot*, of the Ancient Rabbins, in *Latine* and *Spanish*.

*Conciliatoris pars prima in Pentateuchum.*

*De Resurrectione mortuorum libri tres.*

*Problemata de creatione.*

*De termino vite.*

*De fragilitate humana, ex lapsu Adami, deque divino in bono opere auxilio.*

*Spes Israelis.* This is also in *Englisch*.

*Orationes panegyricæ, quarum una ad illustrissimum principem, Aurantium, altera ad serenissimam reginam Sueciorum, in Spanish onely.*

*Conciliator* { the second part, upon the first Prophets.

{ the third part, upon the later Prophets.

{ the fourth part upon the Hagiographa.

*Humat*, or the *Pentateuch*, with the severall precepts in the margin.

*Thefore de los dirim* five books of the rites and ceremonies of the *Iewes*, in two Volumes.

*Humat* the *Pentateuch*, with a commentarie.

*Piedra preciosa*, of *Nebuchadnezzar's* image, or the fifth Monarchy.

*Laus orationes del anno*, the *Iewes* prayers for the whole year, translated out of the originall.

## Books ready for the Presse.

*De cultu Imaginum contra Pontificios Latine.*

*Sermois, Sermons in the Portugal tongue.*

*Loci communes Omnium Midrasim*, which contains the divinity of the ancient Rabbins, in Hebrew.

*Bibliotheca Rabbinica*, together with the arguments of their books, and my judgement upon their severall editions.

*Phocylides in Spanish verse cum Notis.*

*Hippocratis Aphorismi* in Hebrew.

*Flavius Iosephus adversus Apionem*, in Hebrew, *eiusdem Monarchia rationis* in Hebrew.

*Refutatio libri cui titulus Praadamita.*

*Historia sive continuatio Flavii Iosephi ad hac usque tempora.*

*De divinitate legis Mosaica.*

*De scientia Talmudistarum, in singulis facultatibus.*

*Philosophia Rabbinica.*

*De disciplinis Rabbiorum.*

*Nomenclator Hebraicus & Arabicus.*

I have also published, and printed, with my own presse, above 60 other books, amongst which are many bibles in Hebrew, and Spanish, with all our Hebrew prayers corrected, and disposed in good order.

*FINIS.*



## Books ready for the Press.

I have also published, and printed, with my own press, above  
 60 other books, amongst which are many bibles in Hebrew, and  
 2 with, with all our Hebrew prayers corrected, and disposed in  
 good order.

Translator Hebrew & Arabic.  
 Distinguished Rabbins.  
 The same I have written in Latin & French.  
 De divinitate legi Mosaicæ.  
 Hisoria five commentaria David Josephi ad prophetas tempora.  
 Notam libri canonici Pentateuchi.  
 Rationes in Hebræo.  
 Rationes Josephi ad prophetas, in Hebræo, & in Arabicis  
 Hisoriae, & in Hebræo.  
 Rationes in 22 capitulis cum Notis.  
 Books, and my judgement upon their severall editions.  
 Rabbins, together with the arguments of their  
 the ancient Rabbins, in Hebrew.  
 Last commentum Omnium Rabbim, which contains the divinity of  
 2 with, & in the Persian tongue.  
 De cultu Imperium contra Pontifices Latine.

F I N I S.

good  
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good